

Words in the Word;

TO BE

Read by Friends in the SIMPLICITY, Felt in the
POV'ER, and Received in the LOVE.

DEAR Friends in the Lord, upon and above all the Earth, Let an open, living, large, noble Heart, yea, a bountifull, sympathizing, generous Soul possess, be in, and among you all, towards all in the Lord. In the wrong ground, call nothing your own, [uphold Deceit in none] let the Prudent in God, strengthen the feeble knees, and boldly in the Name of the Lord God, who redeemed *Israel*, say unto the *present*, and yet (for a season) *future Prisoners and Sufferers for Christ, it shall not be alwayes thus.*

In the Life, in the pure Love, which is Infinite, as an intire beautiful flock of Innocents, meet often together, in the Eternal Fear, wholly free from the Fear of Man. At your Meeting, or Parting with each other [*as ye are moved*] in the Life, salute each other, with, or without the hand, with, or without words, or any manner of visible sign: *in every thing, feel the internal motion:* and let not him, that is, or is not saluted, in the least be troubled: but in the pure, good part, receive all that's purely good: And if it be so, that thousands of
A you

you meet together, and there be no Eternal Motion, [neither occasion *outwardly* for the uttering of words] Oh ! let not the noise of an artificial, forced, or formal tool, be so much as once seen, or heard, in the Temple of our God, which Temple we are. Oh ! my most dear and intirely Beloved, *male* and *female* Brethren, let all manner of Likenesses, Inventions, Imitations and Formalities in the very Root, Branches, (yea) and Buds thereof, be wholly razed down, cast out, cut off, and utterly consumed from among ye : for, from the Lord God I feel a dreadful consumption is come, and coming upon all men's Words and Forms ; yea, every man's Words, already are his own, as well as others Burden. Wherefore let all, yea, every individual friend to Truth, sink down, dig deep, and return in, to within the Gate, the Way, the Cross, the Stop, the tender Pale, over which any are leap't. In the Name of the living God, let none presume or dare to speak words (pretending to minister in the Assembly of God's Heritage) except eternally moved : for words, though never so true, uttered out of the Life, from the in-gathered stock in the brain, are loathsome to the Seed immortal. -Cease speaking when the Power ceaseth ; for that which addeth, as well as that which diminisheth, is accursed.

Let no man say this or that whatsoever it be, is true, or Truth, immediatly to be done, undone, or not done at all ; because any man hath said, or saith it : [*Let many beware of that Idolatrous Leaven.*] Resist not the pure good Spirit in any ; but with the Anointing in yourselves, Taste, try, feel and handle all things ; that so the Noble Plant, the Seed of Life, may not be vailed, captivated, or burdened in any, by any : but in the

Light



Light ye may be seen, and see each other in *the Head* to be one entire Piece, *Within the Fold*; By *the precious Fountain*, In *the Pasture which is green*; even in that Eternal Spirit which discerneth all men, things and voices, there to feed, grow, dye, and live for ever; whose meat and drink in the Croſs, must be *to do the Will of the Father*; feel through, and let the Ax, which is quick and powerfull, be laid *to the very Root* of all false begettings: for no Bastard, though never so goodly, shall inherit the Kingdom, prepared for the clean begotten in the Father of the Faithful; in whom alone (out of the likeness of any thing, though in it self heavenly) Rest, Hope and Deliverance is; to whom, of good will, and not by constraint, be subjection yeelded, by, and in all, that profess and know Him to be God over All: who is come, and coming, to burn up the Dross, to thresh the Wheat, to purge out the Tin, and even to try the pure Grain; but utterly to blow away that Chaff, which calls it self Wheat, and is not.

Let all be dreadful to build that again, which already is, or ought to be destroyed. Beware, beware of formal Inventions, Coverings or Imitations. Be afraid of Excess. Let Moderation be seen in you all, in all things.

Dear Friends of the Lord, Tradesmen of all sorts, buy your Commodities good, in the pure Understanding; make, and sell them in the Fear of the Almighty: for the Lord greatly beholds your doings. Let nothing be bought or sold, that's superfluous, or destructive to God's Creation: I say, see that none lick up any part of the old vomit. Ah, dear Lambs! verily, ye are as Beacons in the Mount, and very great is,

ought, or may be, your Ministry, in your several Callings : Wherefore let your Light shine bright, without spot or blemish ; to the reaching of the just measure of God in all ; Oh ! let not the Nobility in any of ye, be clouded through dishonest gain.

Parents and Children, Masters and Servants, truly know and keep your places *in the Lord*. Masters, gently inform, sweetly admonish. Servants and Children, *be swift to hear, slow to speak*, at least to provoke. Away with Eye-service, Be faithful, be faithful, repine not. Let not the poorest of ye in the outward, grudgingly say within your selves, Why am I made thus, or formed so or so, as to my outward condition ? but continually feed upon, and feel that, which is Lord over all, That did the Will of the Father, who was numbered with the worst, and lived as the meanest ; yea, He had not of this World whereon to lay his head.

Let all who pertain to Truth, abstain from [*fleshly Marriages*] trouble not the Congregation of the Righteous therewith : I say, not I, but the Lord, Let all beware of that Leaven, or rather great Iniquity ; But *Marriage in the Lord, and the Bed undefiled is honourable*.

Finally, Let all who are or have been truly convinced, swiftly repair in the *Life*, into the form of sound words : (not by imitation) Beware of, and in the Power for ever resist that Serpent, which saith it's *thy Liberty* to say *You*, or *Sir*, &c. to one person, and *Thee* or *Thou*, or *Friend*, to another : for, the *double-tongue*, our God *surely hates* : and every Tree, which in the Father is not firm, and truly planted : *Behold*, the storm cometh, and he shall be plucked up with dishonourable shame. Many are called, but all are not willing to be chosen

chosen into the Cross, the Power, the Sword of God.

All feel your Root, and see if the present ground wherein ye stand, be purely holy: for lo, the deluge swiftly cometh, which surely will wash away all sandy foundations.

Let the pure Loins of the mind in all, be girt up, that so the outward body may stand upright in the Cross, in the Faithfulness, without Bowing, Fawning or Twisting under, to, or for any Creature, slavish fear or gain.

Let the *Males* feel the Myſtery of the Hat, and do not therewith dishonour your *Heads*; wear all your Garments, and stand upright, as becometh true men.

For ever and ever, blessed are the True-hearted *Iſraelites*: but Contempt, far beyond utterance, shall be poured forth upon the Double-minded: And every Aſſe shall surely bear his own burden, and every Fool be fed and clad with the fruit of his own doings.

*From the Gatehouse-
Prison in Westminster,
the 9th day of the 3d
Month, 1661.*

Edward Byllyng.

POST-SCRIPT

P O S T - S C R I P T.

Royal Seed of God, upon the face of the whole Universe, over all the World, in the pure, invisable, undaunted Armor, in Light keep; Trample under, and upon the earthly earth, and all the dark powers thereof, and therein. Fear not, neither believe the Mighty; but in the Almighty walk boldly upon the Seas, slight the Waves, regard not the raging Floods of Idolatry, although they have sworn a Confederacy against ye, yet let not the forming forth of their Prophane swelling mire and dirt, one jot affright the least Babe in Truth. Feed upon your own Bread, drink your own Cup, (it will be sweet in the end) Ah! keep within, entirely within, in your own proper Rock, the onely virge-Royal of Safety for all Gods Heritage, in this perilous day, come and coming; dwelling therein, and onely therein, ye are and may be safe, yea securely hid from the Vultureous eye; but and if ye hunt, or stragle forth from under the Eternal Pavilion, ye perish: Wherefore keep within, even in the contemptible manger, where-in ye are at present (for tryal) placed. The truly wise man whose eye is in his head, will see, and feel your starre, and swiftly repair into your pretious (though contemptible) Inne, as for the implacable fool, who hates to be reformed, and saith in his heart, there is no God, it matters not. O seek not acquaintance with any strange flesh! Ah! be subject, be alone subject, to that which first sought yee, [to wit the higher Power] Let none of ye exchange Eternal Manna for stinking Garlick, or the food of Angels for an Egyptian Kindness; the thing is soon done. Then the subtle Hunter may weep, but his tears shall not prevail; What want ye? What seek ye? Or, What would ye have, that ye have not, shall, or may have of me, saith the Lord

Lord God of the distressed? Are your Tryals great? your Reward shall far transcend. Do ye sow in Tears? ye shall reap in Joy; the living God hath spoken it.

Ye Royal Priesthood! Ye Sons and Daughters of the most High! Ye blessed little Kingdom! in this your day of try-all be not tempted, to touch, or in the least to mix with the unclean thing upon any offered tearms whatsoever; Make not, oh! make not any bargain or promise with Death, for it and that shall vanishe, and come to nought: O! stand still, dwell in the hidden, and ye shall surely see Salvation to the uttermost; But he who with a lavish Tongue or Pen, gives his Pearl to the Swine, his own, or the Childrens Bread to Dogs, shall surely be rent and bitten; yea, whosoever by Personal Act, Declaration, Word or Promise goes about in the least to satisfie, answer, or feed the unsatisfiable lustful demands of the Wicked, famisbeth his own Soul, and betrayes the Truth for which they shall greatly suffer. Who ever yet touched Pitch, and was not defiled?

Oh! let all re-descend deep into that still Fountain, which first suckled their barren lips, and opened the mouth to praise; in that was, and is done the valiant things; that is that which must again plow up the clongie Earth, and remove the false Heavens.

The Waters themselves they shall divide, and the roaring Seas shall run on heaps, and dry-shod over ye the Faithful (after your refining tryal) shall surely passe; the fury of the Hills shall melt down each other, and in the most pleasant Valleys (in the end) ye shall safely dwell: Wherefore it's not much, if in the Patience free from grudging, even dumb before the shearers, ye watch one hour with the Lord in this his Day of great, yea, very great Provocation.